

A  
S E R M O N

Preached before

Her Majesty,

On *May* 29, being the

A N N I V E R S A R Y

Of the Restauration of the King  
and Royal Family.

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By the Bishop of S. *ASAPH*, Lord Almoner to  
T H E I R   M A J E S T I E S.

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By *her* Majesties Command.

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L O N D O N,  
Printed for *Thomas Jones* in *Lincolns-Inn new*  
*Square next Clare-Market.* 1692.

*J. B. Jones*  
1692

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The Bishop of St. ASAPH's

S E R M O N

Preached before the Queen at  
*Whitehall* May 29.

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Pr; 6. d. p. 14;*

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# A S E R M O N

Preached before

## Her Majesty,

At White-hall, May 29. 1692.

Pfalm 118. 23, 24.

*This is the Lords doing, and it is marvellous in our Eyes.*

*This is the day which the Lord hath made, we will rejoyce and be glad in it.*

**T**HE day for which *David* intended this *Pfalm*, was probably the day of that great Revolution upon the Death of *Saul*, by which he was exalted to the Throne of his Kingdom.

It was not long before this, that *David* had said, *I shall perish one day by the hand of Saul*. He confessed afterwards, that it was in his *hast* that he said this; *Pfal. 31. 22.* not considering (as he ought) the promise of God, that he should live to be King of *Israel*.

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But

But now, after *Saul* himself was cut off by that terrible Judgment of God; which *David* lamented, as you see, *2 Sam. 1. 17.* Yet being thus secur'd from that which he fear'd, and seeing his way open to that which God had promised; now he corrects that hasty word of his. He says here, *vers. 17. I shall not dye; but live, and declare the works of the Lord.*

What works? That he sheweth in the following words, (there are other words between; but I pass by them, for I am not now Expounding a Psalm.) *Verses 22. 23. The Stone which the Builders refused is become the head stone of the Corner. This is the Lords doing, and it is marvellous in our Eyes.*

It is plain how these words were true of *David* himself, Who, tho he was *Saul's* Son in Law; and made so on the account of his Merit, which was so conspicuous every way, that the Honour of so high a Relation was the least part of his Character: Yet they that were in power about *Saul*, finding that *Saul* had a jealousy of him, inflamed it to that degree, that *David* was thrown out, not only of his Place, but of the Kingdom. And so he continued in Exile till *Saul's* Death. But then, by a strange turn of affairs, and of the People's hearts; First, the House of *Juda*, and afterwards all the Tribes of *Israel*, anointed him King. And so God turned the Kingdom to *David* the Son of *Jesse.* *1 Chron 10. last verse.* This I take to be the literal sense of the words, *Verses 22. & 23.* before mentioned.

But as *David* was a most Illustrious Type of the *Messiah* who was the Son of *David* according to the Flesh, and who is called by the name of *David* in some of the Prophecies: So the Actions and Events of *David's* life, were

were many of them Types of the like Actions and Events, that should be done by, and should happen to, the *Messiah*.

That particularly, which you have heard, of *David's* being rejected by *Saul's* Courtiers and Counsellors; was a Type of *Christ's* being rejected by the Priests and Elders of the *Jews*. And that which you heard of that strange Revolution, by which *David* was advanced to the Kingdom; was a Type of the Resurrection of our Saviour, by which he was Exalted to be Lord and *Christ*. In both these respects, (as you have heard) *the stone which the Builders refused*, was made *the headstone of the Corner*: both these were alike *the Lords doing*, and were *marvellous in mens Eyes*.

But especially the last, that of *Christ's* Exaltation to his Kingdom; to which these words are applied, both by our Saviour himself, and more then once by his Holy Apostles; this was the very sence, that the Holy Ghost intended, in inspiring *David* with this Psalm, and the Church has used it accordingly. This is one of the Psalms the Church has appointed to be used on *Easter Day*.

When we Celebrate the memory of *Christ's* Resurrection, then, if ever, we have reason to say, *this is the Day that the Lord hath made: we will rejoyce and be glad in it*.

But as this intent of the Holy Ghost did not make it unlawful for *David* to make use of these words in a literal sence, (as no doubt he did, for his part intend it) in the composing of this Psalm: So, without comparing with the Resurrection of *Christ*, (with which no earthly thing ought to be named,) when we are in *David's* Case as to

our Temporal condition, I know no reason to doubt but we may lawfully take up his words. And that's enough to justify my Choise of this Text.

For the matters contained in it, here are two things in which we have *David* for an Example before us.

First, When it pleaseth God to give us such a Deliverance, as appears to be the work of God by the marks of his hand upon it, we ought to give him the glory of it, by acknowledging it to be his doing.

Secondly, When God doth such a work for his People, they ought to shew their sense of it, by rejoycing in the Lord, and by keeping a Day for that purpose; of which we may say in *David's* words, *this is the Day which the Lord hath made.* I shall add, that whensoever the benefit is such as is not confined to the present age; even Posterity, as they come to have a share of the benefit, so they are to continue the memory of it, by keeping Yearly Days of Thanksgiving to God.

We are now above thirty Years after the date of that mercy which we Yearly commemorate on this Day; and yet now, enjoying the full benefit of it, we truly may, and therefore ought to say it; *this is the day which the Lord hath made.*

The first of these will be more then I can well bring within the compass of my time; that where God has done a signal work, we are to acknowledge 'tis his *doing.* This is nothing else, but what all mankind will agree to. All will agree that this is Just and Right. It is but giving God the glory that is due to his name. The Question will be, how we shall distinguish such works as are to be ascribed to God only.

I am now to prove that there is a God, or that he Created the World, or that he governs all things in it; as well things that are wrought by humane means, or otherwise by second Causes, as those which God works immediately by himself. These things I ought to take for granted by all that hear me.

What is it then that comes properly into our Question? Only this, how any work may be appropriated to God, so that this or that, above other, may be said to be of Gods doing. Not to reckon all that can be said of this kind, I shall shew it particularly in these three respects.

First, When it is so surprizing a work, that we can assign no other Cause, from which it does, or can, proceed, but God only.

Secondly, When, beside the unaccountableness of the Cause, we see the effect is such as we may reasonably believe that God is concern'd for.

Thirdly, When we see there was a great and near danger of losing that which God was concern'd for, if this had not happened for its preservation. I think these three that I have named are sure tokens by which we may Judge, without danger of mistake, that any thing that happens in this manner is of God's *doing*.

1. First, When we see a thing done, that is great and extraordinary in it self, or is like to be so in its consequence, it sets us presently on thinking whence this should proceed. For we know that nothing happens by chance: every thing has a Cause, whether we know it or not. But if we are so at a loss for it, that either we see no Cause at all, or none that can reach the effect: What then? We Judge the Cause to be something that is to us invisible.

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The Heathens, as they held every thing which they could not see to be a God, so when they saw any thing done which they knew not how any creature should do, they ascribed it to God. Thus the Magicians of *Egypt*, when they saw *Moses* turn dust into lice, a thing which they could not do with all their Inchantments; They confessed that this was *the finger of God*. When the *Syrians* saw their mighty armies overcome by a handful of *Israelites*; they knew it was not done by humane strength; what then? It must be a Divine power that assisted them. When the *Jews* that were returned from the *Babylonian* Captivity, had built up the Wall about *Jerusalem* in fifty two days, which was a very unaccountable thing; even their Enemies the *Moabites* and others that saw it, confessed that this was the work of God. Thus they Judged, not from any peculiar notions of their own Nation or Religion; but it was the reasoning of humane nature, upon that *Hypothesis*, that there is a God that governs the World.

And therefore much more, we that have Revelation for this; Wee that have the holy Scriptures, which teach us, that *from him and by him are all things*; when we see such things done, as could be from no other, it confirms us that such things must be from God. It is that Allwise and Almighty Being, that sheweth himself now by his ordinary Providence, in such works as are above our reason and strength, no less then he did by works of Miracle, to them that lived in Scripture times.

Secondly, Especially we see this in such works as appear to be done for such purposes as wee have all reason to believe God would be most especially concerned for in this World. This is the second thing that I proposed,  
among



among the ways we have to Judge that any great work is of God's doing.

The Old *Romans*, in judging of Criminal matters, when they would know the author of any thing that was done, one of their first Questions was that of *Cassius*, *Cui bono?* Who has been, or who was like to be, the better for this? If the benefit of it redounded to any person, whether to himself, or to his Children, or his family; that gave a shrewd suspicion that he was the Author of it.

The same way one may guess at the author of any Action, whatsoever the nature of it may be. And by this measure God is pleased to give us leave to Judge of him and of his doings.

This he tells us in the first place, that he made all things for his Glory. It is that which we are therefore to consider in the first place, as being the chief end of all his doings. Whatsoever is contrary to that, (and so is all sin whatsoever,) we are sure he is not the Author of it: And though he suffers such things, as far as he sees fit, yet he does not even that, but so as it may turn to his Glory.

But of all things that he has made, he loveth those things best that are fittest to set forth his Glory. Those are here upon earth, the Rational beings, whom he Created in his own Image, howsoever by Sin they are fallen from it.

Again, among these, his chief care is for them whom he has redeemed to himself. Especially he takes care for the Body of his redeem'd ones, that is, for his Church. And therefore for those societies of men that are his Church in the several Kingdoms or Nations.

As



As this is his chief care for Persons, so for Things, he is chiefly concerned for those things by which man sheweth forth his Image : all those Godlike Qualities, of Truth, and Righteousness, and Peace, and Charity, and Mercy, and the like. And above all, for true Religion, and the true Worship of God. These things are directly for his glory ; therefore these things are his great concernment in the World.

That Gods greatest care of all is for his Church ; this is so clear, that they that held a multiplicity of Gods, the Heathens, thought it most reasonable to believe, that every God should be most concern'd for his own people. They believed the God of *Israel* would do things for his own people, that he would not do for any other. And therefore when they saw great things done for *Israel*, they did not doubt that those things were done by *Israel's* God.

In like manner, whatsoever may be done by any other supernatural power ; as it cannot be denied that Devils may do great things, that may resemble the wonderful works of God ; yet they are to be distinguished by this, that whereas God's works are for the good of his Church, and for the promoting of Religion and Goodness, which are his great concernment in the World ; Whatsoever tends to the destruction of these, we may be sure it is not the work of God ; *It is the Enemy that hath done this.* And yet, when the Enemy has done his worst, (which may go very far towards the Destruction of the Church, so far as to bring it into great sufferings, by the permission of God, for the Chastisement of his People ; which having obtain'd its effect, they will have cause to thank God for their sufferings : Yet I say, when the Devil has done his worst)

worst) before it comes to utter destruction, God will find a way to deliver his people; and that is truly the work of God.

3. And the nearer they were to destruction, the more visible is his work in their deliverance; that's the third thing I have to shew. The greater danger there was, of our losing that for which God is concern'd; for much the more of his Hand appears in our deliverance from it.

The greatest dangers are those, which, as to men, appear to be insuperable. Therefore the more any danger appears to be such, the more it appears to be worthy of God, that he should deliver us from it. For though as to him, all things are easie alike: no one work is harder then another; to make the World out of nothing, no more then making Lice out of Dust: Yet as to us, there is a great difference; for we are most affected with such works as seem to us to be of the greatest difficulty.

When all Humane help fails, then it is worthy of God to shew himself to be the deliverer of his people. And therefore God has chosen such times, when his people have been at or near the very brink of destruction, then to give them deliverance from it. We may see this in many Instances, in Scripture. The most famed Instance is, that of God's bringing his people out of *Egypt*, and through the Red Sea: We read the like, of *Hezekiah's* deliverance from *Senacherib's* army: The Book of *Judges* is full of such great works of God for the deliverance of his people. Such things as God did then by Miracle he doth now in the course of his Ordinary Providence; things which no man can do, nor can think how

they were done. And when he thus delivers his people from such dangers as seemed to be inevitable : and especially when at such a pinch of time, when nothing but destruction is look'd for, that then deliverance cometh in the stead: such a work has so many marks of Gods hand upon it, that whosoever sees and considers it, cannot but say, *this is the Lords doing, and it is marvellous in our Eyes.*

Now for the Application of this, I am to shew all those marks of Gods hand, that they are in the work of this day: I speak plainly, in the Restauration of the Royal Family; and therewith of our Church and Religion, our Government and Laws, the most valuable things in this Nation.

But though that which led in all the rest, and that which giveth the title to the day; the Restauration of the King that then was, and of all the Royal Family; tho that I say is, and ought to be, the chief subject, as well of our Sermons, as of our Prayers and praises on this day: Yet I shall at this time crave leave to insist chiefly, upon the restoring of our Church, and Religion, as being the great concernment of God in this Nation: In order to which, Kings and Queens are chiefly a blessing to a Nation.

As to Civil government, this is the only promise that God has made to us in Gospel Times; that *Kings and Queens* shall be *nursing Fathers and nursing Mothers* to his Church: which he has now Graciously accomplish'd to us.

And therefore to return to the work of this day; I am to prove that this was the Lords doing, by shewing these three marks of his hand upon it. First, that the  
re-

restoring of the Royal Family was for the benefit of the Church of God, and of the true Christian Religion. Secondly, that it was in a most needful time, when Gods true Church and true Religion were in the utmost danger of being extinguisht in this Nation. Thirdly, that then God was graciously pleased to preserve and restore it, by such means as were to men unaccountable. These three things being proved, it will certainly appear that the work of this day was *the Lords doing*.

The same may be said of all our other deliverances since. I cannot, when I speak of such things, I cannot without ingratitude to God, but mention that mercy of the late Revolution; and those of our deliverances since; especially that of this present time: All these being so visibly the effects of Gods continued care of us; being all for the same Church and Nation, all in times of great and near danger, and all with the like Evidence of Gods hand in them; so that whosoever considers them severally, cannot but see reason enough to acknowledge, that each of these was *the Lords doing*, as well as the great work of the Kings restoration.

1. But first, I am to shew that This was the work of God. It was certainly so, If ours be a true Church of God. If it be, did I say? I said it not as doubting, but taking it for granted, as we have Just reason to do. We have reason to insist upon that which has been sufficiently proved in so many excellent Books as have been written in the Just vindication of our Church. I need not say more particularly what has been done of this kind, especially in the last reign, when the Press was most open and free to all sorts of our Adversaries. That more than Liberty, that Power they had then, gave the world occa-

sion to see how little they had to say against us. And therefore after such a tryal as this, we ought to take it for granted, that ours is a true Church of God, as it stands establisht at this day.

To this we may add the Testimonies of all the Reform'd Churches abroad, who not only agree with us in Doctrine, but allow of our Orders, and Worship, and Sacraments; and are so far from denying us to be a Reform'd Church, that they own us to be the *Bulwark of the Reformation*.

They that will not allow of this proof, and of these Testimonies that I have mentioned; as they cannot expect to be heard in this place, so if they have any thing to object against them, they will not want an answer, elsewhere.

Only in this place I cannot but mind them, If they are Papists, how they have used to reckon wordly prosperity among their notes of a true Church; and if they are other Dissenters, how they used when time was to value themselves by it, that God own'd them by Acts of his Providence. I hope neither of them will take it amiss, if we tell them again, that God has not left us altogether without witness of that kind. What greater Testimonies could he give to any Church, then he has done to ours, in those wonderful deliverances he has given us?

Not to go to Old things, such as that of Eighty Eight, and at the time of the Gunpowder Treason: (tho these were as great as ever were given to any Nation; yet we need not go so far back;) we have enough to name of later memory, many and great deliverances, and those fresh in memory, even in the memory of you all that hear me this day.

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1. But first upon this day, I must insist on that Deliverance that we had at the Kings Restauration. How great a Deliverance that was, they that were not then born, can scarce conceive : but I shall tell you what they that lived then saw and know.

We were then, as to our Civil Government, after many horrible things which I do not love to repeat, after many vain Attempts to set up a *Commonwealth*, which stood like a Castle of Cards, (pray pardon the Comparifon) we were at last come to be under no Government at all : unless I may call that a Government which an Army sets up and pulls down as often as they please. It was such a State of a Nation, than which worse cannot well be spoke or conceived. Not to give you a Detail of the many Mischiefs that are contained in it, I will only give you two Examples of the wretchedness of this Estate : ( I could name you many more, but these two are the best known,) that of the Kingdom of the ten Tribes of *Israel*, and that of the *Roman Empire* after *Commodus's* time.

First, of the Kingdom of *Israel*, after the murder of *Zechariah*, the last King of *Jehu's* Family. After his Death, there was no King for some years together. Then the Army set up a King. They kill'd him, and set up another. There were five such Kings one after another : every one coming in by the killing of his Predecessor. How the Nation flourish'd the mean while, you may guess : or you may read in the Book of *Hosea* : he Prophesied at that time ; and he tells us, how this People having cast off God, he cast off them to utter destruction, and this way he brought it upon them.



In the *Roman Empire*, after *Commodus's* Death, who was the last of the *Ælian* Family; after him the Army set up whom they pleased, for above a hundred years together. In this time they had about twenty Emperors, I mean successively, for of Competitors they had near thirty at one time, but I do not reckon these. Of those successive Emperors, there were but two or three that succeeded their own Fathers: all the rest came in by Violence, and went out by violent Deaths.

For the People the mean while, what Case they were in you may imagine. At almost every Change, there was Rapine, and Oppression, and Blood, till *Diocletian's* time. He indeed put a stop to these Evils, but there was no end of them till *Constantine* the Great set up a kind of Hereditary Empire.

From these two Examples we may guess what we were to have expected, if the Power had continued in the Army. We had some trial of it, in the last Year of their Reign: when, (not to say what they had done before) they changed the Government for us five or six times in the compass of that One year.

For Religion the mean while, whosoever considers what it was that prevailed in the Army may easily judge to what a miserable pass we were brought. There were of all Religions among them, but ours: and they granted a Liberty to all, but ours. Yes, they joyn'd Popery with it in their Declarations: Prelacy and Popery were always Excepted together.

But as for Popery, as it was never more freely Profest, so I will be bold to say, it never had a greater Harvest then at that time. But with Prelacy they were in earnest.

We

We found it so, in being deprived of all those Rights the Law had given us. Our Liturgy, our Sacraments, our Offices of Worship, tho' they were Establish'd then as much by Law as they are now; yet Men were punish'd, without, and against Law, for using them. But that which was worst, our Body of a Church was dissolved, our Discipline was trod under foot, our Eyes could not see our Teachers; and as for our Bishops, the Order was near being extinct; it subsisted but in five or six old Men, that probably might have died all within one or two years.

Let others think as light of this as they please; they that have a true sense of Religion will grant that these were Wounds in the Vitals of the Church; of which our Church had certainly died at that time, if he that raises Men from the Dead, had not given our Church a new Life at the Kings Restauration.

But how was that brought about? I am coming to shew, that it was a most visible Work of God: so visible, that I know not whether any thing could be more; perhaps we may except one thing that hath lately happened; but certainly there was no greater in all the Examples of ancient Times.

The great Instance of old in the Christian Church, was that which I mentioned of *Constantine* the Great. It was indeed the Hand of God that brought him into the Government. But I do not know whether his coming in was more wonderful then that of the Kings Restauration.

Here was certainly a greater Force to oppose then any that stood in *Constantine's* way to keep him out of the Govern-



Government. There were, both in *England*, and all over the three Kingdoms, great numbers, that would have done all they could to have hinder'd the Kings Restauration: being engaged so to do, not only by their Affections, but even by their Judgment and Conscience: (and few of these, but were engaged by their Interest too.) All these, having Swords in their Hands, or being backt by an Army that had, such a numerous Army, of Disciplin'd experienced Men, as well paid as ever was Army in the world, as absolute in their Power, and as unwilling to part with it: How was it possible, that all those Armed Men, should either lay down their Arms, or wear them to bring in his Majesty? that those others likewise should give up their Interests, and smother their Prejudices and Disaffections? that all the Kings Enemies should be so charmed, that at his coming in, not a Dog should stir his Tongue against him?

A Thing that was certainly done, do I ask how it was possible? The matter is plain; that which is impossible with Men, is possible with God. It was God that did that which none other but God could do. It was God that partly turned their Hearts, and partly insatuated their Counsels. Their dividing (as they did) among themselves, was an absolute Insatuation: And when they were thus divided, God turn'd the Hearts of part of them to bring in his Majesty. But especially it was God that so united the Hearts of the People, not only in this, but in all the three Kingdoms, as they never were before, nor since, but upon one Occasion. If ever there was an *Agreement of the People*,  
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(we know when there was a thing falsely so called, but if ever there was truly such,) it was at the Kings Restauration.

Other things I might instance, wherein God shewed himself wonderfully at that time. But if there were no more then these three that I have mentioned, I think these are enough to shew it was the Lords doing. He did great and unaccountable things, he did them for the preservation of his Church, he did them at that time when she was at the very brink of destruction.

Our Church was certainly then at the brink of destruction. But was it never so since? If we forget, we are extremely unthankful to God. It is too true, we are an unthankful People, but yet none of us can easily forget so great a Danger as we were in, so lately as within these four years: I know no Man of the Church of *England*, (except a few rotten Members, that shewed what they were then and since, none besides,) but what did acknowledge we were in extreme danger at that time.

It was a Melancholy thing to have our King, whom our Religion binds us to obey for Conscience sake, come to be of that Religion that obliges him to destroy us for Conscience sake.

All our hope was, that our practising the Duty of our Religion would make him be dispensed with for the Obligation of His. For we know they have them that can

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dispense with their Consciences in the *Roman* Church. And at first we were made to believe it should be as we hoped.

But Alas ! we soon found those Dispensers with Conscience were too hard for us. Instead of suffering him to let us enjoy our Religion and Laws, they made use of their Power quite the contrary way. It is (as I said) a Melancholy thing to speak of, or even to think of. But it was too plain. They had brought things to that pass, that our Laws signified nothing but what they pleased : Our Religion was held at the Curtesie of them that were the bloody Enemies of it : Our Obedience was made use of as a perfect Snare to us : We must not Resist, that our Religion would not allow ; We could not Petition neither, but at our peril. What should we do then, but let things go on in their Course ? They had us bound Hand and Foot : They might do what they pleased with us : They had us at their Mercy, such as it is ; And considering the Mercy of *Jesuits*, which in *France* and in *England* is much the same, I think we have good grounds to judge, that if they had held their Power six Months longer, *France* is no worse Kingdom for a Protestant to live in, then *England* would have been at this time.

But what hinder'd ? Nothing but the Prince of *Orange's* coming over : nothing else could have hinder'd in all humane appearance. He was the onely Prince in the World, that could and durst Interpose between us and the last Stroke of our Enemies.

It

It was so hazardous an Attempt, that I am amazed when I think of it; how so wise a Prince could Embark himself in that Expedition; much more, how he could persuade the wary *Dutch* to venture with him, in so many great Dangers and Difficulties, as if he had misearried, would have certainly sunk their whole Nation.

I can give no other Reason for this, but that it was  $\theta\acute{\alpha}\lambda\omicron\nu\ \pi$ , an irresistible Impulse of God. It was that Divine Power, that has so often preserved this Church and Nation, that now took this way to prevent that Ruine that was coming upon us. It was God that Infatuated our Oppressors, to joyn the Injuries of a People that could not lawfully Resist, with those of a Prince that could not lawfully pass them by without Resistance: A Prince whose Fates are so knit to those of the Publick, of his Countrey, of this Nation, and of the Protestant Religion; that as it is visible they cannot stand without him, so he shew'd by this Proof that he had no mind to live after them.

Can any one think, that thinks at all, how these Just and great Interests could have been preserved? how any one of these could have stood, any otherwise, then by his venturing himself as he did? or when he had gone so far, how he could Retreat afterwards, without taking the Government upon him? when it was (as it were) thrown into his Hands; when he must either take that or lose all, for there never was any Offer of any other Condition.

But for the Justifying of what he did, enough has been said and written. I am now to shew only this, that it was the great Work of God. And of this, the Marks are so clear, that it cannot be denied, even by them that would dispute the Justice of it.

For what can they say to so many things that God only can do, and that all concurr'd together in this matter? Was it by chance, that things were so prepared Abroad, that the *French King*, tho' he had notice of this Expedition, yet should be so blinded or benumm'd, as to do nothing to hinder it? Was it by chance, that Winds and Seas, which at that time of the year are most intractable, were yet so wholly engaged on his Side, that they both shut in the *English Fleet* that would have endanger'd him, and brought him safe to the best Haven in *England* for his purpose? Was it by chance, that a whole Nation's Hearts, divided before in Religions and Interests, should be now so united as they were, to wish, and pray, and long for his coming? These are all extraordinary things. Yet if only one of these had happen'd, That indeed might have been said to be by chance: but no one or two would have done his business: If all three had not concurr'd as they did, the want of any one would have spoil'd his Expedition: and such a Concurrence, of such three things together, any one of which was above the power of Man, this I take to have been an extraordinary Providence of God.

Whosoever denies this, I cannot but wonder at him. But he that only doubts, may soon find wherewith to be confirm'd.

confirm'd. Let him consult his own memory of things; and let him see how every Year since this Revolution has brought forth a fresh Testimony of the care of God's Providence.

If *Ireland* had been quite lost the first Year, it had involved his Majesty in the greatest Difficulties and Perplexities. But do you remember how, and by whom it was preserved? even by the incredible Courage and Bravery of a few Men driven to *Derry* and *Iniskellin*, much unprovided, half Armed, and wholly unskill'd in Warlike Matters. See the next Year: if then our Fleet had been lost, none can doubt but that would have made a short end of the business. But how was it preserved, at that time, when the Enemies Fleet were coming with full purpose to have burnt it in the Haven of *Portsmouth*? What preserved us from this great Danger? nothing but a sudden stop of the Wind, that would not let them put this well-laid Design in Execution. After that, when they had got an Advantage in Fight, which quite divided and disorder'd our Fleet; what hinder'd them so many Tides while they might have destroy'd it? nothing could have hinder'd them but the unaccountable Will of God.

It was about the same time, that his Majesty was in that Danger, which I even tremble to think of; and yet there is some comfort in the thought of it at this time. He is sure the only King, if not the only Man in the World, that had his Skin brusht off with a Cannon Bullet, without any other ill Consequence; as if it had  
not

not come to do any hurt, but rather an Honor to his Majesty.

Go on, and remember this last Year, when it was of so great moment to his Majesties Affairs, that he should finish the Reducing of *Ireland* that Year; what a strange appearance there was of a Divine Conduct over his Majesties Forces, at *Athlone*, and *Agbrim*, and especially at *Limeric*, which could not have been Reduced otherwise. They are such Marks of Gods Hand in his Majesties Affairs, that whosoever is not affected with a sense of it, I should think, that either he has not heard the truth of these things, or he has an ill Memory that do's not retain what he has heard, or some worse Defect there is that I would not name. Sure I am, that upon some of those that were present at the things that I have mentioned, tho' otherwise they were far enough from being over-religious, yet that which they saw could not but make a deep Impression.

And if that be your Case, that only present things will affect you; then I must crave leave to put you in mind of the things which are hardly yet past. There lies now a great Army upon the *French Coast*, and they say Transport-Ships, that for six Weeks together wanted only a Guard of Ships of War to set them over into this Kingdom. And we are told there hath been a sufficient number of Ships of War these six Weeks ready to set Sail, only they wanted Wind to bring them, first together, and then into our Seas.

But



But the *Dutch Fleet*, and Ours, have wanted no Wind, to bring them out, nor to bring them together. And the *French* have wanted it no longer, then till our Fleet was in readiness, and till all the Advantages of Number and Strength were on our side. Then it pleased God to bring them forth, with positive Orders to Fight us, of which we can give no other account but that it was an Infatuation from God. Whatsoever the Instruments were, it was surely an Infatuation from God: who was pleased with their own Kings Consent, nay by his Order, to deliver so many of their best Ships into our hands. It was a wonderful thing, that God should give us such a Deliverance, much more that he should give us such a Victory, and all this by Means to which we could contribute nothing.

The Deliverance was from such a Danger, as we may reasonably hope we shall never be in again, after such a Victory. A Victory, that not only puts an end to the present *Descent*, but that, if we know how to use it, secures us against any the like for the future. A Victory, of which it seems to be as true as it was of the Spanish Invasion: there ended their Power at Sea; there ended their Terror to our Island; there ended their hopes of an Universal Monarchy.

I might say a great deal more, but this is, I confess, a fresh Subject, which is reserved for some other Hand. I shall therefore leave it to him to whom it belongs. Only one thing I ought to observe, as to the timing of this Victory. Considering how little the present *French King* was a Friend to our Royal Family before the Restoration:  
and



and considering how much he has been an Enemy to our Church, both before and since: I suppose he had very little Joy of that which happened on our Nine and twentieth of *May*. I do not believe that he did ever heartily thank God for it. Well! for all that, we thank God for that which happened on His Nine and twentieth of *May*. It was on his *May* 29. that God was pleased to send us this Victory.

We have cause indeed to thank God, not only for this, but for so many other great Deliverances that he has given us. So many, and so great. he has heapt upon us in our Age, nay in a small part of our Age, within these very few Years; that I do not believe he has shewn the like care of his Providence over any other Christian Nation: Nay he scarce shew'd the like in any one Age, over them in the *Jewish* Church.

What should be the Meaning of our most gracious God in all this? Is it his meaning to set us up like a Light on a Hill, that we should be a Pattern to all other Nations? Is it his meaning that we should be his Instruments to help others, with the like Affection and Care as he has shewn in helping us? Is it his meaning that we should shew our concernedness for those things which he has shewn himself so much concern'd for? Is it his meaning that we should love the Church of *England*, to which he has shewn so much love in so many Deliverances? Is it his meaning to knit our Hearts to their Majesties, whom he has so wonderfully blessed and preserved, and whom he has made the blessed Instruments of so much good to us?

The



The good God dispose us, and enable us, to perform his good meaning in every one of these Particulars.

The Lord make us as much concern'd for their Majesties Preservation and Service, as they have shewn themselves concern'd for the Deliverance, and for the Peace and Prosperity of this Nation: especially to His Majesty, in those great Dangers to which he is daily exposing himself, it is all the Return we can make, in Praying for him, while he is Fighting for us. The Lord make us alike affected to his Church, and alike concern'd for it, as he has shewn himself in all his Deliverances and Mercies. The Lord make us as ready to help our Brethren, specially those that *suffer for righteousness sake*, as he has shewn himself ready to preserve us, and to help us, out of all our Dangers and Sufferings. But one thing more; The Lord dispose us in all things, to live worthy of his Goodness and Mercy, as a People that he has so often and so wonderfully delivered; and that we may shew it by living *blameless and harmless, as the Sons of God without rebuke* in this corrupt Age, that we may *shine as lights in the world*.

The Lord grant it for his Mercies sake, through Jesus Christ our Lord. *Amen.*

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